101 619 ~~insult~~. It is applied in Johannesburg roughly to all the East Coast "boys," even to the Ba-Chopi, who are considered by the Ba-Ronga of Delagoa Bay as much inferior to them. Its adoption would be objectionable on that account. I recognise that the word Ba-Thonga does not enjoy much more favour and is not quite satisfactory; however considering that it means originally "people of the East" and that the tribe is indeed living in the eastern part of South Africa, it ought to be accepted in the course of time without much difficulty.

Let us remark that another tribe, quite different in language and ethnographic features, dwelling near Inhambane, quite close to our Thonga tribe, calls itself Ba-Tonga. But there is no aspirate after the *T* and this is enough to distinguish it from the Ba-Thonga.

IV. *The six Groups of the Thonga Clans.*

101 197 131 Let us consider briefly, with the aid of the accompanying map, these six main groups.

1. All round the Bay of Delagoa, we find the *Ronga group*. This word Ronga is a very old one and very convenient, as all these clans consent to be called by it. The real Rongas are, I think, the Mpfumo and the Matjolo clans, who are settled on the west of the Bay. South of the Bay is the Tembe clan and its two sub-clans, which have become independent: Matutwen and Maputju. North of Lourenço Marques are the Mabota and Mazwaya clans, the country of the latter, which extends on both sides of the estuary of the Nkomati, being called Nondwane. Further north are the two clans of Shirindja and Manyisa which form the transition to the following group. The new generation speaks a purer Ronga dialect, the old one more the Djonga.

Continuing our survey in a northerly direction, we cross two rivers: the Nkomati and the Olifant. From the Nkomati to the Olifant we meet with the Djonga group, and from the Olifant northward with the Nwalungu group. Djonga means

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101 South, Nwalungu means North. The Ba-Djonga are the clans
197 south of the Olifant, the Ba-Nwalungu north of it. Such
131 designations have therefore only a relative value and have been evidently invented by people dwelling on the borders of the Olifant. But they are used in some places, and I do not find any better ones to designate the two dialects of the Thonga spoken south and north of the river.

2. *The Djonga group* includes the Khosa (in the Khosen or Cossine country) the Rikotjo, the Shiburi and the Mathiye clans, if we go directly north. To the east of the Djonga clans proper, we find a number of clans settled on both sides of the Limpopo, in the triangle formed by the Limpopo, the Shengan and the line of the 24° parallel and calling themselves the Ba-Hlabi. They speak a dialect very similar to the Djongas. Their names are as follows, from the confluence of the Olifant and the Limpopo to the south: Mapsanganyi, Tsungu, Mavundja, Nkwinika and Makamo. The Nkuna clan was settled not far from this confluence. It migrated into the Transvaal in great numbers, together with Mavundja and other Hlabis during the wars of Manukosi.

3. *The Nwalungu group* includes two different elements: first the Ba-Loyi or Ba-ka-Baloyi, in the triangle formed by the two rivers northward of their confluence, and the Maluleke further north, extending all along the Limpopo as far as its confluence with the Lebvubye River and further along the Lebvubye itself. They occupy there a part of the Low Country of the Transvaal, being more or less mixed with the Venda and Nyai population. The Malulekes, according to the Native historians, are one half of a larger clan called the Nwanatis, whose second half is settled near the mouth of the Limpopo under the name of the Makwakwas of Khambane and Ndindane.

These three groups are to be found on the central line, on the axis of the tribe. On the west we meet with the Hlanganu group and on the east with the Bila and Hlengwe groups.

4. *The Hlanganu group* is the smallest of all, including the Nwamba clan in the plain of Delagoa Bay, and the Mabila and Hlanganu clans in the Lebombo hills. The Hlanganus overflow

101 into the Transvaal territory and are scattered in the large desert
197 of the Low Country of the Leydenburg district, together with
131 clans of Sutho (Pedi) and Swazi (Mbayi) origin. The Hlanganu dialect is very much akin to the Djonga.

5. *The Bila group*, called after the name of Bila, the great and fruitful plain of the Lower Limpopo valley, includes the clans living on both banks of the river. They have suffered very much at the hands of the Zulu invaders who made their home in that fertile country, but their dialect has kept some very peculiar traits.

101 6. *The Hlengwe group*. In the Djonga dialect, *hlengwe* means
131 wealth. I do not know if this be the etymology of the name Hlengwe as designating all the Thonga population of the east and north-east, from the Limpopo to Inhambane and to the Sabie of the north. The name Hlengwe applies properly only to the northern part of the eastern clans. I retain it however provisionally. It seems that this group, which forms perhaps half of the tribe, includes at least three great subdivisions : 1) The *Hlengwes proper*, facing the Malulekes and the Ba-Loyi on the west and extending as far as the Sabie to the north. Their main clans are Tshauke, Mbenzane, Mavube, Magwinyane. 2) *The Ba-Tswa* (1) of Inhambane with the Hlenbengwanes, Yingwanes, Nkumbis. 3) *The Nwanatis* with the Makwakwas, Khambanes, Ndindanes, bordering on the Chopis to the north and the west.

101 Outside of the proper area of the tribe, we find *colonies of*
167 *emigrated* Thongas in many parts of the Transvaal. The largest is in the Spelonken district, north of the Zoutpansberg, where they form the majority of the population. There they were called

(1) This name Ba-Tswa, is the Hlengwe form of Ba-Tjwa, a term by which the Zulus have been commonly designated amongst the Thongas. Ba-Tjwa is probably the corresponding form for Ba-Rwa, an appellation by which the Suthos of the Zoutpansberg plains used to call the tribes of the mountains, whence comes the wind called Bu-rwa. The Ba-Rwa are properly the Bushmen, as one knows, but under that name were included Bantus of a quite different type. This shows that the Natives, in naming foreign tribes, consider the geographical relation between themselves and these tribes much more than their ethnic characteristics : so one very often meets with the word "Bakalanga" which means people of the north. The Bakalanga proper are in Rhodesia, but in Lourenço Marques the Khoss tribe is called Bakalanga.

The term Ba-Ngoni is applied to the Zulus, as well as Ba-Tjwa, but it is restricted to that clan of the Zulus which was under Manukosi.

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175 independent of the Ngoni chiefs, being directly under the Portuguese authorities.

A Portuguese called Albasini, who acted during all that time as a chief of the Thongas of the Spelonken, played a considerable part in these events.

When Muzila died, his son Gungunyane succeeded him. The Ba-Ngoni had greatly diminished in number. In 1890 there were not more than a few hundred of them in the whole country. However they held it very firmly and the Thongas hated them. Therefore when the war between the Portuguese and some Ronga clans in 1894 led to difficulties between the Whites and Gungunyane, the Ngoni chief was abandoned by most of his people, even by his uncle Nkuyu : his capital Mandlakasi was burnt and he himself was captured by Musinho d'Albuquerque at the end of the year 1895 ; the despotic rule of the Zulus came to an end, and has been replaced by the Portuguese administration, much to the advantage of the Thonga tribe.

VII. *Ethnic characteristics of the Thonga tribe.*

197 What are the characteristic features of our tribe in relation to the other ethnic groups of South African Bantus, especially to the Zulus and Suthos ? We shall try to sketch them briefly as regards three main points : language and mental and physical character.

1) *The Language of the Thongas.* It would be useless to give here an elaborate description of the Thonga language : this has already been done for the Ronga dialect in my "Grammaire Ronga" published with the help of the Portuguese Government in 1896 (Bridel, Lausanne) and for the Djonga dialect in my Elementary Grammar of the Thonga-Shangaan language, which I published at the beginning of the Thonga-English Pocket Dictionary compiled by my colleague the Rev. Ch. Châtelain (Bridel, Lausanne 1908). I shall consider the language here only from an ethnological point of view, that is to say only to ascertain the proper place of the Thongas amongst the Bantus.

197 193 The Thonga idiom belongs to the *South-Eastern group of the Bantu languages* and is related both to Sutho and Zulu. All these languages have in common certain grammatical features which distinguish them from other groups. Amongst them I may mention the frequent use of the lateral sounds *hl*, *dl*, *tl*, the presence of seven or eight distinct classes of nouns, recognizable by prefixes which correspond to each other in these three languages, the formation of the locative by a suffix *ini* or *ng* and not by prefixes, the consequent absence of the three locative classes pa, ku, mu, etc. It has been asserted by people who have not studied Thonga carefully that it is merely a dialect of Zulu. This is not true (1). Thonga is altogether different from Zulu and Sutho, though it closely resembles both, especially Zulu.

194 197 *Relation to Sutho.* As regards Sutho, its phonetic system is characterised by the absence of a certain phenomenon common to most Bantu languages, to Thonga and Zulu especially. The Bantu phonology is dominated by a peculiar nasalisation of certain consonants when prefixed by an *n* or an *m*. This *n* or *m* is generally the prefix of the class mu-ba, mu-mi or in-tin (zin), and has the power of producing marvellous changes in this initial consonant. But, in Sutho, this prefix is dropped altogether except in a few cases, and these nasalised sounds are almost entirely lacking. As regards some other grammatical features, Sutho, especially the Pedi dialect of Sutho, is not so far from Thonga. It is not possible to quote many instances; let us only remark that Sutho possesses the roots *loya* for witchcraft and *yila* for taboo which are also present in Thonga and are lacking in Zulu.

Relation to Zulu. The great difference between Thonga and Zulu as regards phonetics is the complete absence of the three characteristic Zulu clicks (2) in Thonga. The Thongas have no

(1) Thongas and Zulus *do not understand* each other. In linguistic terminology, I think one ought never to designate as a dialect of a language an idiom which people speaking that language cannot understand at all. It is then a different language altogether, and we ought to keep the term dialect for the various forms of a single language which are of such a nature that people speaking them can understand each other more or less perfectly.

(2) The Zulu clicks are, as is generally believed, of Hottentot origin. It is not surprising therefore that they were not adopted by the Thongas, who do not seem to have had any contact with Hottentots.

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194 clicks at all except in a few words borrowed from the Zulu like
197 nqolo, wagon. Certain letters regularly permute from one language into the other: *Z* of the Zulu is *t* in Thonga; *r* of the Thonga is generally replaced by *l* or *th* in Zulu.

Originality of Thonga. But though Thonga and Zulu resemble each other in many respects, Thonga possesses some peculiar features which prove its originality. As regards its sounds, it is characterised by the frequent occurrence of a labial sibilant sound, a little like *ps* pronounced with a kind of whistling, which corresponds to the Zulu *z* in the plural of the class isi-izi. It is further characterised by some special nasalisations of initial consonants. *N+k*, which remains *nk* in Zulu, becomes *h* in Thonga: for instance the Zulu *nkosi*, chief, is *hosi* in Thonga. (It is *Khushi* in Sutho-Pedi where the initial *n* has been dropped). There is a long list of words of the in-tin class which show this phenomenon (homu, ox; huku, hen, etc.). The initial *r* when preceded by *n* becomes *nh* (*nh*ena, warrior; tin*h*aru, three; cf. raru, three, burena, bravery, morena, in Sutho, chief). This seems to be the primitive combination. In some other cases it becomes *ntjh* in Ronga and *ndj* in Djonga (rako, behind, *ntjh*ako, *ndj*ako). These two *r* have probably a different origin in the Ur-Bantu. These transformations are peculiar to Thonga.

193 As regards morphology, Thonga has some striking peculiarities: a great variety of demonstrative forms due to the presence of a kind of demonstrative particle *le* or *la* and also a great development of the participial forms of the verbs. In its conjugation, the verb is quite as well provided with auxiliaries as in any other South African language and we could easily discover in Thonga the one or two thousand combinations which have been counted in the Zulu conjugation.

Thonga, for all these reasons, is a language apart which has developed with its different dialects.

197 *The six dialects.* We have tried to classify them under six names, but this classification is, of course, purely formal: in fact each of them presents transition forms, and they coalesce with each other through a great number of intermediary

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197 forms (1). This is a very striking fact. I take for instance the word *ririmi*, which means tongue in Djonga, north of the Nkomati River. Here we find two *r* pronounced more or less as rolled *r*, never gutturally. If we go somewhat further South, to the Nondwane, ririmi becomes *rjirjimi*. The *r* becomes more palatal. We reach Mpfumu : there the word has changed into *lidjimi*. The first *r* has become a pure dental, the second a palato-dental (with a kind of cerebralisation). There is a regular evolution of the sound from one dialect to the other. The same process might be followed for *b* which is a true explosive *b* to the south of the Bay and becomes *v*, a fricative labial and sometimes almost *w*, a semivowel, when we go to the north. This regularity in the geographical relation of the sounds is very clear, and it shows that the language must have developed undisturbed like a tree putting forth branches, these branches separating more and more from each other till the dialects are formed, each with its peculiar sounds.

This fact is all the more marvellous when we remember that the Thonga tribe has been made up of peoples of various origin which have invaded the country, coming from different parts. The only explanation which accounts for these two apparently contradictory facts is that these invaders adopted the language of the primitive population and did not influence it enough to prevent its following its natural evolution... If this be true, the Thonga language ought to be considered as the oldest element in the life of the tribe, and we can then understand how it has given it its unity.

It is true that the course of events, from a linguistic point of view, has been totally different since the Zulu invasion of the XIXth century. The Ba-Ngoni of Manukosi did not adopt the Thonga as their language : they kept their Zulu dialect ; and most men of the Thonga clans knew and used it also together with their own national tongue. But this difference can easily be explained. The Zulu generals who followed the example of Chaka, Manukosi

1) In Appendix N° 1, I give a list of the most interesting words, showing how they are pronounced in all parts of the tribe, in order to characterise the various dialects.

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197 and Moselekatsi amalgamated clans and tribes under their military rule, and could not subsist unless they maintained a despotic domination over them ; they were an aristocratic race and considered their language as superior. Ruling by fear and by the sword, they purposely remained aliens amongst the enslaved tribes. Quite different was the spirit of the ancient invaders of 1400 or 1500 A. D. They had not such an ideal of vast domination ; they operated on a much smaller scale : they were satisfied to take the chieftainship from the aborigines, and quickly mingled with them, married their daughters (as they still do) and so became one with them.

Would the Ba-Ngoni have been able, in course of time, to establish their Zulu dialect instead of the Thonga, if the Portuguese had not broken their power ? It is impossible to say. They had succeeded in imposing all their Zulu terminology in military matters. Meanwhile the women were not learning Zulu and the women are the best safeguards of the purity of the language amongst primitive peoples. Therefore I do not think they would have been able to uproot the old language, which must have been spoken for many centuries in Thonga territory.

My conclusion is then that the Thonga language was already spoken by the primitive occupants of the country more than 500 years ago and that, together with a certain number of customs, it formed the great bond which bound the Thonga clans together in past centuries.

181 703 2) *Mental characteristics of the Thongas.* We shall only ask how the Thongas compare with the Zulus or Suthos as regards character, and especially from a military point of view.

Having had the opportunity to witness a war in which the Nkuna chief Muhlaba was allied with the Pedi chief Maaghe, in the Zoutpansberg, I can testify that the Thongas had ten times as much military spirit

Phot. C. Liengme.
"civilised" Thonga warrior.

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APPENDIX I (See p. 31)

Characteristics of the six dialects of the Thonga language.

197/113 In the accompanying table I have compiled a list of characteristic words in the six main dialects of the Thonga language. The Ronga and Djonga lists have been made by myself, and represent those dialects as spoken in the Mpfumo and Nkuna clans. The population south of Delagoa Bay speaks a kind of sub-dialect of the Ronga, the Lwandle or Maputju. (Abbr. Map.). I owe to the Rev. L. Perrin the peculiar forms found in that district. The Rev. P. Loze of Lourenço Marques compiled for me the list of the Hlanganu equivalents, as they are met with in the Nwamba clans. They are not very different from the Djonga. Probably the dialect of Hlanganu proper, in the Lebombo Hills, would show greater differences. The Rev. H. Guye, who resided in Khosen and in Shikhumbane (Lower Limpopo Valley), provided me with a Djonga-Khosa list, very similar to the Nkuna and with the characteristic forms of the Bila dialect (Station of Shikhumbane, 15 miles west of Chai-Chai), also of the Hlengwe as spoken in the Khambana District, on the eastern border of the Lower Limpopo (Kh.). The Hlengwe, being so extensively spoken, possesses many sub-dialects. The Rev. S. Malale, a Native minister, compiled the characteristic forms of the Tshauke (Tsh.) region and those of the Madzibi tribe (Madz.) dwelling in the hinterland of Inhambane. The American missionaries have already published many books in the Tswa sub-dialect spoken in the vicinity of Inhambane, so I have also been able to mention a few Tswa forms. Lastly I owe to the same Rev. S. Malale the Nwalungu forms, those of Maluleke as well as those of the Ba-ka-Baloyi (Bal.) proper, and, in addition, those of the Hlabi (Hl.), which are very similar to the Djonga.

197 The orthography employed in these lists is that which the Swiss missionaries adopted for the Vocabulary and Grammar of the Thonga-Shangaan language. (Bridel, Lausanne 1908.) For our missionary books, we have always used the excellent and scientific system of Lepsius, with its two main principles : a letter must always have the same value, and a single sound must be represented by a single letter.

197 Unhappily this system implies the use of special signs which are not found in the ordinary printing establishments, so we have had to adopt another conversational orthography for outside publications.

The *j* added to *t*, *d*, *r* and *sh* is not exactly the French *j*, but indicates a cerebralisation of the preceding sound. *Tj* is a *t* pronounced with the tip of the tongue bent somewhat backward, behind the palatal and towards the cerebral point. It is different from *tsh* which is *t* + *sh*, *sh* being the palatal *sh*, as in shore. *Dj* is not very different from the English *j* in just. *Rj* is a very much rolled *r*, tending towards the French *j* (as in jour); *shj* is a further modification of *r* where all guttural element has disappeared: a palatal *sh* cerebralised. These four sounds are not the pure *cerebral* sounds mentioned by Lepsius. I prefer describing them as *cerebralised*. However, in Malukele, *dj* sometimes becomes *dh*, as in the word mundhuku, and then it is pure cerebral. Besides the lateral sounds *hl*, *dl*, *tl*, very frequent in Thonga, there also occurs in Bila the Zulu *dhl*, which would perhaps be more correctly written *jl*.

Two peculiar sibilant sounds, *ps* and *bz*, (sw and zw in the Grammar) are accompanied by a special whistling noise. The v is not a true *v*, which is very rare in Thonga and is only met with in the combination *bv*, and in the Hlengwe ngovu, vuna, etc. It is a soft *b*, a fricative labial. A strong *b* is rare in all the dialects, except after *m* or before *y*. In the Maputju sub-dialect alone it is frequently used instead of the soft *b*. *Ṅ* is the nasal guttural *n* pronounced as *ng* in singing; it is the same sound as *n̄*.

The following comparison bears on three different subjects: the sounds, the grammatical forms and some characteristic words of the vocabulary. As regards sounds, notice especially the very interesting permutations of *r*, which find their explanation in the hypothesis of Meinhof on the Ur-Bantu. (Compare Meinhof, Grundrisse einer Lautlehre der Bantu Sprachen). This table will provide colonists with a shibboleth for the Thonga tribe, viz., with a means of ascertaining the origin of any Thonga with whom they may meet. They will be able to diagnose the clan to which he belongs. To understand it fully, it will be necessary to study the Ronga or Thonga grammars, to which I must refer the reader.

I. Phonetic permutations

		Ronga	Hlanganu	Djonga	Bila	Ñwalungu	Hlengwe
	Stone	rjibye (Map.) Djibye	ribye	ribye	ribye	ribye	ribye (Madz.) rige
	Three	rjarju (Map.) Shjashju	raru	raru	raru	raru	raru
	To till	djima	rima	rima	rima	rima	rima
	Tongue	lidjimi	ririmi	ririmi	lirimi	lerimi lorimi	lerimi lorimi
r	Tongues	tindjimi	tirimi	tindjimi	tirimi	tindimi	tindimi (Madz.) tirimi
	Shadow	ntjhuti	ndjuti ndruti	ndjuti	ndzuti	nduti	ntsuti ndzuti
	Shadows	mintjhuti	mindjuti mindruti	miruti mindjuti	mindzuti	miruti minduti	mintsuti mindzuti miruti
	Ant-hill	rjuka (Map.) Shjuka	ruka	tjhuka	ruka	tshuka	ruka
	Mountain	nhaŭa	nhaŭa	ntjhaŭa	nthaŭa	ntshaŭa ntsaŭa	ntsaŭa
dj	Part	ndjima (Map.) ndima	ndjima	ndjima	ndzima	ndima	ndzima
	I	ndji (Map.) ndi	ndji ndri	ndji	ndzi	ndi	ndzi
	To morrow	Mundjuku (Map.) munduku	mundruku	mundjuku		mundhuku mendhuku	mundzuku
tj	To run	tjutjuma (Map.) tshutshuma	tjutjuma	tjutjuma	tsutsuma	tsutsuma	tsutsuma
	Only	ntsena (Map.) mpaena	ntsena	ntsena (Hlabi) ntjena	ntse	ntsena	ntsena (Kh.) ntse
dy	To learn	dondja (Map.) donda	dyondja	dyondja	dyondza	dyonda	gondza
	To eat	da	dya	dya	dhla		ga
	Sun	dambu	dyambu	dyambu	dhlambo		gambo
by	Dog	mbyana	mbyana	mbyana	mbyana		gwana
	This grass	byanyi lebyi	byanhyi lebyi	byanyi lebyi	gwanye leli	byanyi lebyi byoi lebyi	gwanyi legi ganyi legi
	To say	byela	byela	byela	byela		(Kh.) gwela

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y	To build	yaka	aka	aka	aka	nra	aka
w	To warm oneself	wurja	ora	ora	wora		wora
hw	Moon	hweti	ńhweti	nhweti	ńhweti	ălweti	ńhweti
hl	To-day	namunhla	namuntlha	namuntlha (Hl.) nyamuntlha	nyamuntlha	nyamunhla	nyamuntlha
hl	To-meet together	tlhangana	tlhangana	hlangana		hlangana tlhangana	tlhangana
ś	To speak	ṽulaṽula (Map.) bulabula	ṽulaṽula	ṽulaṽula	ṽulaṽula	ṽulaṽula	ṽulaṽula (Madz.) walawula
ś	To place	ṽeka (Map.) beka	ṽeka	ṽeka	ṽeka		ṽeka
	Belly	khurji (Map.) khudji	khuri	khwiri	khwiri	khwiri	(rumbu)
	To have a good taste	nandjika (Map.) nandiha	nandjiha	nandjiha	nandjika	nandiha	nandziha
	To have a bad smell	nuha		nuńhwa	nuńha		nunha
	Tail	nkila	ntshila	ntshila	ntshila	ntshila (Bal.) ntsila	ntshila ntsila
	To distribute food	khema	khema	phema (Hl.) khema	khema	phema	khema
	To be short	goma	koma	koma	koma	koma	koma
	Much	ngopfu	ngopfu	ngopfu	ngopfu	ngopfu	ngopfu (Tsh.) ngovu
	To help	pfuna	pfuna	pfuna	pfuna	pfuna	pfuna (Tsh.) vuna
	To dry up	phya		phya	khwa		khwa

II. Grammatical forms

cl. mu-ṽa	man	mhunu	muhu	munhu	munhu	munhu	munhu
	men	ṽhanu	ṽahu	ṽanhu	ṽanhu	ṽanhu	ṽanhu
	stranger	muyeni	ńeni	ńeni		ńweni, ńeni	
cl. mu-mi	handle	mphinyi	mbhinyi	mbinyi	mbenyi	mbhinyi	mphyinyi
	fig-trees	(Map.) mphinyu minkuwa	minkuwa	mikuwa	mikuwa	mikuwa	mikuwa

		Ronga	Hlanganu	Djonga	Bila	Nwalungu	Hlengwe
	this land	tiko lodji	tiko leri	tiko leri	tiko leli	tiko ledyi	tiko legi
	of mine	dja nga	ra nga	ra nge	la mina	(Bal.) lali dya mina	ga mina
cl. dji-ma	of them	dja ßo	ra ßo	ra ßoo	la ßona	(Bal.) la mina dya ßona	ga ßona
	that very one	djalodjo, djodjo	raro, roro	raro, roro	lalalo, lalo	(Bal.) la vona dyalodyo, dyodyo	galago lalalo, lalo
cl. bu-ma	eight	ßunku	ßunku	ßunku	wunku	ßunku	wunku
cl. zhi-pai	limbs	peiro	peiro	peiro	peiro	peiro	peiro (Tsh.) bairo
	goat	embuti	embuti	embuti			embuti
	one man	mhunu munwe	munwe	nwe	munwe	wunwe	
	large trees	miti la'nikulu	la'yikulu	la'yikulu	la'yikulu	la'yikulu	
	high trees	ya ku leha	ya ku leha	yo leha	yo leha	yo leha (Bal.) ya ku leha	
	a big (or old) man	mhunu lwe'nkulu		lo'kulu (Hl.) lo'nkulu	lwe'nkulu	lo'nkulu	
	three oxen	tihunu tinjarju	tirarru	tinaru tinharu	tinharu	tinharu	tinharu
	which day?	Siku djini?	rihi?	rihi?	yuhe	rihi?	gihi?
	the father alone	tatana pwaka (Map.) ha ßapakwe	o pakwe	yuhe u	u	yuhe a	dadano yuhe (Tsh.) yuhe a (Tsh.) u
	'a'ma'ngana	a, ßambile	a	u	u	a	
	I have taken him	ndji mu takile	o'takile	ndji mu takile	mu takile	ndji mwe	mu
	we have seen him	hi mu ßonile	ni'monile	ni'monile	mu ßonile	hi mu mone	mu
	I love him	ndji mu rjandjile	ni'djandjile	ndji mu randjile	ndzi mu randza	ndji mu randza	ndzi mu randza
	the town are many	miti mi tele	yi tele	yi	yi	yi	yi
	I have not gone	a ndji yanga	yanga	yanga	yanga	yangi	yangi
	I was going	a ndji ya	a ndji ya	a ndji ya	a ndzi ya	a ndi ya	a ndzi ya
	I would go	ndza ndji ta ya	a ndji ta ya ntsa ndji ta ya	ngi ndji ta ya a ndji ta ya	mu ndzi ta ya	ingi ndi ta ya	a ndzi ta ya mu ndzi ya
	the man who gave	lo'a fambaka (Map.) fambaka	lwo a fambaka	l'a fambaka	lu'a fambaka	l'a fambaka	lu'a fambaka fambaka

who has gone	fambiki	fambeke	tambeke	nga famba	fambeke	nga famba
			nga tamba		nga tamba	(Tsh.) fambileko
who will go	taka famba	nga ta famba	nga ta famba	nga ta famba	nga ta famba	nga ta famba
who does not go	nga fambikiki	nga fambike	nga fambike	nga fambike	nga fambike	nga fambike
	(Map.) fambikokoko					(Tsh.) nga fambiko
who has not gone	nga fambangakiki		nga fambangike	nga fambangike	nga fambangike	nga fambangike
	(Map.) fambangakokoko					(Tsh.) nga fambangiko
to be known	tibyiwa		tiviwa	tiviwa		(Tswa.) fambangikako
though	nambi	nambi	hambi	hambi	hambi	tigwa
						hambi
whilst	kasi	kasi	kasi	kasi	kasi	(Tswa.) hambu
	(Map.) nkansi					kasi
as	paang'epsi	paanga hepsi	tane he lepsi	ku kota	tane he ku kota	(Tswa.) kanilezi
						ku kota

III. Vocabulary differences

To make	yentsha	endla	endla	endla	endla	maha
					yendla	
To kill	dlaya	dlaya	dlaya	dhlaya	dlaya	dhlaya
						(Tsh.) daya
To hear	yingela	twa	twa	twa	twa	
To be happy	tjhava	thaŧa	taka	taka	taka	taka
To look for	djyula	laŧa	la'a	laŧa	laŧa	laŧa
A thing	sha-ntshumu	shilo	shilo	shilo	shilo	shilo
To care for	lekisa	hlayisa	hlayisa	hlayisa	hlayisa	hlayisa
To trust	dumba	djyumba	tjumba	tsumba	themba	themba
				themba	(Bal.) pamba	(Tsh.) gwandza
Sea	likulu	lwandle	lwandle	lwandle	lwandle	lwandle
						(Tswa) timbi
Father!	tatana	tatana	tatana	tatana	tatani	tatani
	(Map.) tati					
Mother!	mamana	mamana	mamana	mamani	manani	mamani
	(Map.) mami					
Uterine nephew	mupeyana	ntukulu	ntukulu	ntukulu	ntukulu	ntukulu
						(Tsh.) nzukulu
Maternal uncle	malume	malume	kokwane	kokwane	kokwani	kokwani
Paternal aunt	sazana	sazana	kahani	lishani	kahani	kahani
Bad	(Map.) xavi	ku biha	ku biha	ku biha		
	faoi					

2: Junod M-5 (1895-1909) 1927 Thonga
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FIFTH PART

LITERARY AND ARTISTIC LIFE

Ethnography does not consist merely in the description of customs and rites. Beneath the manifold manifestations of the Life of the Tribe, the ethnographer tries to discover its soul... The further we proceed in our study, the nearer we approach to the mystery of its mental life. 121

The mental life reveals itself in two great sets of spiritual facts, those relating to the intellectual and those relating to the religious and moral side of life ; in other words, the mind of a nation may be considered under two different aspects : the intellectual, and the moral and religious. We have not yet gone far enough to come to any conclusion as regards the Religion and Morality of the Native, but we can now attempt to describe the main characteristics of the Native intellect.

CHAPTER I

Characteristics of the Bantu Intellect.

I intend to give here, briefly, the results of a study of the language, the language of a nation being one of the most trustworthy and complete manifestations of its mind. 197

I have been bold enough to speak of the *Bantu*, and not merely of the *Thonga* intellect, because the grammatical features of all

197 the Bantu languages are so similar that conclusions drawn from one of them apply to most of the tribes, *mutatis mutandis*. At any rate Sutho, Zulu, Chopi, Venda, and Thonga are very much akin, as regards their structure, forming as they do the South Eastern group of Bantu languages ; and, though the Central or Western groups differ on certain points, it may be asserted that the Bantu dialects present a remarkable uniformity.

My aim is not, by any means, to enter upon a grammatical study. This has been done for most of our South African languages, and the linguist who wishes to learn Thonga can use the Grammaire Ronga, or the Elementary Thonga-Shangaan Grammar already referred to. Leaving aside all technicalities, I shall now only attempt to show what the language reveals as regards the Bantu intellect. Let us, on this important question, take the testimony of the Noun, the Verb, the Conjunction and the Adverb.

A. THE NOUN AND THE POWER OF CLASSIFICATION.

193 The Bantu system of Nouns shows that the Bantu intellect possesses the *Power of classification*. All nouns are divided into a certain number of classes or genders, seven or eight in the South Eastern group, as many as ten in the Central groups ; these classes are known by their singular and plural prefixes, which are very similar in all dialects. What is the system of classification which these Genders denote? The Indo-Germanic languages divide natural objects into two categories, male and female, and, in most cases, add a third category, the neuter. They are *sex-denoting* languages, as Bleek used to call them. Nothing of this kind is met with amongst the Bantus (1). They follow an entirely different

(1) The Thongas, however, possesses a feminine suffix *ati* (eti, etsi) corresponding to a feminine prefix *mi* (l. p. 36). This suffix is found in nsati, wife, rarakati, paternal aunt, hulukati, female elephant, hweti, moon, nyeleti, star, mati (?) water, etc. It appears in many names of rivers : Nhomati, Nwebeti, Nwanetsi, Selati, Nfoloti, Shingwedzi, etc. Other names of rivers belong to the li-tin or ri-tin class : Limbelulo (Oliphant) Limpopo, Lisutha, Letsitele (Rikhindjele), Ritabi (Great Tabie), etc.